

4. CHUGLI EK SANGEEN GUNAAH

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.
Allah is ko kubool farmaye.
Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الكريم - اما بعد.

Ek aur gunaah jo geebat se milta jhulta hai aur itna hi sangeen hai Balki isse zyada sangeen hai vo hai “chugli” arbi zaban mein isko “namima” kehte hai urdu zaban mein namima ka tarjuma chugli se kiya jata hai lekin iska ye sahi tarjuma nahi hai Is liye ki namima ki haqiqat ye hai ki kisi shakhs ki koi burai doosre ke saamne is niyat se ki jaae taki sunne vala use koi taklif pohchaye aur ye shakhs khus ho ki aacha hua usko ye taklif pohchi ye hai namima ki tarif aur isme zaroori nahi hai ki jo burai isme bayan ki hai vo haqiqat mein uske andar maujood ho chahe vo burai uske andar maujood ho ya naho lekin tumne sirf is

vajah se usko bayan kiya taki dusra shakhs usko taklif pohchaye ye namima hai.

Quran va Hadees mein iski bahut zyada majammat aur burai bayan ki gai hai aur ye geebat se bhi zyada sakht is vajah se hai ki geebat mein niyyat ka bura hona zaroori nahi hai ki jiski mein geebat kar raha hu usko koi taklif ya sadma pohche lekin namima mein badniyati ka hona bhi zaroori hai is liye namima do gunaaho ka majmua hai ek to isme geebat hai dusra ye ki doosre musalman ko taklif pohchane ki khwahish aur niyaat bhi hai is liye is mein double gunaah he aur is liye qurane karim aur hadees mein iski badi sakht vaeide ayi hai chunanche farmaya ki kafiro ki shifat bayan karte huye farmaya ki ye us shakhs ki tarah chalte hai jo dusro ke upar tane deta hai aur chugliya lagata phirta hai hadees sharif mein Nabie Karim ﷺ ne irshad farmaya ki “kattat” yani chugal khor jannat mein dakhil nahi hoga “katat” bhi chugal khor ko kehte hai.

Aur ek hadees mashoor hai ki ek martaba Nabie Karim ﷺ Sahabah e kiram^{رض} ke sath tashrif le ja rahe the raaste mein ek jagah par dekha ki do qabar bani huyi hai jab aapne un qabaro ke karib pohche to

aapne unki taraf ishara karte hue sahaba e kiram se farmaya ki in dono qabaro par azab ho raha hai Allah taala ne Nabie Karim ﷺ par azabe qabra zahir farma diya tha ye azab e qabar aisi chiz hai ki ek hadees mein Nabie Karim ﷺ ne farmaya ki jab qabar ke andar azab hota hai to Allah tala ne apne fazal va karam se aur rehmat se us azab ki awaze hum se chupali hai warna agar is azab ki awaze hum log sun ne lage to koi insaan zinda na reh sake aur zindagi mein koi kam na kar sake is liye ye rehmat hai ki unhone usko chupa liya hai lekin Allah taala apne kisi kisi bande par isko zahir bhi farma dete hai, Nabie Karim ﷺ par zahir hua ki in dono par azab ho raha hai phir farmaya inko aisi do baton ki vajah se azab ho raha hai ki un baton se bachna unke liye kuch mushkil nahi tha agar ye log chahte to asani se bach sakte the lekin ye bache nahi uski vajah se azab ho raha hai ek ye ki ek sahib peshab ke chito se nahi bachte the ehtiyat nahi karte the jaise aisi jagah pishab kar diya jiski vajah se jism par chite aa gai khas taur se us zamane mein oot bakriya charane ka bhot rivaaj tha aur har waqt un janwaro ke sath rehna hota tha jiski vajah se aksar unki chite pad jati thi usse ehtiyat na karne ki vajah

se azab ho raha hai [musnad ahmed].

Ye badi fikar ki baat hai alhamdulillah hamare yaha islam mein paki ke adab tafsil ke sath sikhaye hai ki kis tarah paki karni chahiye lekin aaj magribi tehzeeb ke zere asar zahiri safai suthrai ka bada ehtimam hai lekin shariyat ki paki ke ehkam ki taraf dhyan nahi laterin aise tariko se banayi jati hain ki unme chito se ahtiyat nahi hoti aur ek hadees mein Nabie Karim ﷺ ne farmaya ki yani peshab se bacho is liye ki aksar qabar ka azab peshab ki wajah se hota hai peshab ke chito ka jism par lag jana kapdo par lag jane ki wajah se qabar ka azab hota hai isliye isme badi ehtiyat ki zaroorat hoti hai.

Aur doosre sahib ko is liye azab ho raha tha ki vo dusro ki chugli bahut kiya karte the iski wajah se qabar mein azab ho raha hai chunki isme Nabie Karim ﷺ ne chugli ko qabar ke azab ka sabab karar diya is liye chugli ka amal geemat se bhi zyada sakht hai isliye ki isme buri niyat se dusro ke saamne burai karta hai taki dusra shakhs usko taklif pohchaye.

Imam Gazaliؒ 'Ahyaul Uloom' mein farmate hai ki dusro ka koi raaz zahir kar dena bhi chugli ke andar dakhil hai ek admi ye nahi chahta ki meri ye baat dusro

par zahir ho vo baat acchi ho ya buri ho isse bahas nahi jaise ek maldar admi hai aur vo apni daulat dusro se chupane chahta hai aur vo ye nahi chahta ki dusro ko ye maloom ho ki mere pas itni daulat hai ab aapne kisi tarah sungun laga kar pata laga liya ki uske pas itni daulat hai ab har shakhs se kehte phir rahe hai ki uske pas itni daulat hai ye jo uska raaz zahir kar diya ye chugli ke andar dakhil hai aur haram hai ya jaise ek shakhs ne apne gharelu mamle ke andar koi plan ya mansuba bana rakha hai aapne kisi tarah pata chala kar dusro ke saamne bayan karna shuru kar diya ye chugli hai isi tarah kisi kism ka raaz ho uski ijazat ke bagair dusro par zahir karna chugli ke andar dakhil hai ek hadees sharif mein Nabie Karim ﷺ ne farmaya ki majliso ke andar jo baat ki jati hai vo bhi amant hai jaise kisi shakhs ne apko raazdar samaj kar majlis mein aapse ek baat kahi ab vo baat aap ja kar dusro se nakal kar rahe hai to ye amanat mein khayanat hai aur ye bhi chugli ke andar dakhil hai.

Zaban ke gunaaho mein se aaj do aham gunaaho ka bayan karna maksud tha ye dono gunaah bade jabardast aur sangeen hai inki sangeeni aapne hadeeso ke andar suni lekin jitney ye sangeen hai aaj inki

taraf se utni hi be parvahi aur gaflat hai majlise inse bhari huyi hai ghar inse bhare huye hai zaban keichi ki tarah chal rahi hai rukne ka naam nahi leti khuda ke liye isko lagam do aur isko kabu karo aur isko Allah aur Allah ke Nabie Karim ﷺ ke hukum ke mutabik chalane ki fikar karo warna iska anjaam ye hai ki iski vajah se ghar ke ghar tabah ho rahe hai apas mein na ittafakiya ho rahi hai fitne hai dushmaniya hai khuda jane kitne gunaaho aur fitno ka zariya hai aur akhirat mein to iski vajah se jo azab hone vala hai wi apni jagah hai Allah tala apne fazal aur rehmat se iski burai aur kharabi samajhne ki taufik ata farmaye aur is par amal karne ki taufik ata farmaye Aameen.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

